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THE ATTACK ON THE TOP KNOT.

WHILE there were many things which brought about the overthrow of the so-called Kim Hong Chip cabinet, and the collapse of the influence behind and upholding it—so sudden and utter that it would have been ludicrous if it had not been accompanied by the tragic deaths of Kim Hong Chip and others—one of these factors certainly was the attack on the Top-knot; the attempt on the part of the cabinet to force the Korean to change in a day his time-honored and venerated style of dressing his hair, and to make him by law cut off and discard the Top-knot which he and his ancestors had worn for centuries.

Much, I may say all, that I propose to write is known to the readers of the REPOSITORY living in Korea and will be to them an old story, but as this magazine has many readers who have but little knowledge of this country and its customs I will venture to tell briefly what this Top-knot is, what the cabinet proposed to do with it, and how they ignominiously failed.

The Top-knot of the Korean is essentially different from that of the Japanese or the queue of the Chinaman and represents to him I think far more than these do to the others. The Japanese Top-knot or queue is, or more properly speaking *was*, as it has been almost entirely discarded in Japan, peculiar and unique in its way. The forehead was shaved a little, the temples and the head on each side for some distance behind the temples were also shaved, and the hair was then brought up and twisted into a queue. The queue was wrapped with strings commencing at or a little behind the crown and being four or five inches long was laid flat along the middle of the head, the end reaching the forehead and pointing out in front horizontally. All

that I have seen were small in diameter and they always reminded me of a little twist of unmanufactured Kentucky tobacco. The queue was so rarely seen in Japan, when I was there, that I paid but little attention to it and therefore do not pretend to speak with authority on the subject, but from the fact that it was so soon and so universally discarded, I do not think it was highly regarded or had much hold on the people or was intimately associated with any traditional or religious custom or observance. So far as I know the Japanese Government was far too wise to attempt to forcibly compel its subjects generally to give up their queue or to interfere with their dress or the management of their hair; this folly was reserved for Korea. As the Japanese soldiers and policemen were put in Foreign costume the queue had of course to be discarded by them. Soon afterwards the head ministers and other high officials put away the queue and other officials soon followed. The Japanese people, alert and quick to adopt any sensible innovation, soon saw the disadvantages of their queue and thus, by example and reason and not by any positive enactment, the change was brought about and the queue has fallen into a state of "innocuous desuetude" very much as the old continental queue did in America.

The Chinese queue "or pigtail" is so well known that any description of it would be superfluous. It was imposed on the Chinese by their Manchu conquerors less than three hundred years ago. Under the previous Ming Dynasty the people, I am told wore a Top-knot similar to that of the Korean of today.

Several years ago, in discussing the "pig-tail," with a very intelligent Chinese official who had been educated in the United States, he said to me. "The Chinese queue is a sign of subjugation on the one hand or of loyalty to the Government on the other, just as you choose to look at it."

I think he was right and that there is but little more in it than this, namely loyalty to the present Manchu Dynasty.

There is certainly nothing of manhood or of marriage and, as I think no religious ideas connected with the Chinese queue as there is with the Korean Top-knot. Unlike the Korean, the Chinese boy is given a queue as soon as his hair grows long enough. We, in Asia, frequently see little Chinese tots not more than a year old proudly sporting a pig-tail. The Chinese cling most tenaciously to their pig-tail. I have lived in the United States where there were many thousands of Chinese and can recall but two instances in which a Chinaman had cut off his queue and in Asia I have never seen a Chinaman without one.

As the queue probably represents to a Chinaman nothing more than loyalty to his Government, I think he would discard

it without much objection if ordered to do so in the name of his Emperor. At least this was the view of an intelligent Chinaman, whom I recently questioned on the subject.

The hair of a Korean boy or man up to the time he assumes his Top-knot is allowed to grow long, carefully parted in the middle of the head and, being drawn around behind, is secured in a single long pleat hanging down the back; in fact his style of arranging his hair is exactly like that of many little girls in the States and the little boys here are often mistaken for girls by strangers.

The Top-knot is constructed as follows; a circular spot on the crown of the head, some three inches in diameter, is shaved and then the hair is brought up from all around the head over this spot and there arranged with strings into a compact twist from two and a half to three inches long and something more than an inch in diameter. It stands proudly perpendicular from the center of the top of the head. It is often ornamented with an amber, jade, or other bead. Of course many of the short hairs would straggle and fall down; to provide against this, a head-net or as the Koreans call it *mang-kun* is used. This net is about twenty inches long and three wide made sometimes of human, but oftener of horse hair; the interstices are small and along one side a narrow and strong ribbon is woven. The net is bound around the head enclosing the hair, the ribbon, being at the bottom and passing across the forehead and behind the ears, is tied at the back of the head and thus holds the net firmly in place. This ribbon is drawn very tightly, and has always seemed to me to be an excellent device to stop circulation of blood and insure a headache and keep out ideas generally. If a Korean is so fortunate as to have a rank or literary degree, two small buttons, indicating his rank, are fastened to this ribbon, one behind each ear; he greatly prizes these buttons and values highly the honor and respect they confer upon and secure to him. In many cases an "ornament" of amber, tortoise-shell or horn, oval or crescent shaped, and about an inch and a half across is fastened to the head-net in front of the head and regarded as quite ornamental and becoming.

In addition to the *mang kun*, a curious cap—a stiff horse-hair net—is often worn. This is somewhat in the shape of a truncated cone and is large enough to come down over the *mang-kun* and ornament, and high enough to go over and not interfere with the Top-knot. The *mang kun* being simply a band does not reach up to or cover the Top-knot and is open at the top but the cap covers the Top-knot and is closed at the top.

Formerly these caps were only permitted to those who had taken literary or military degrees but recently the rule has been relaxed and any one who can afford to buy a cap seems to be privileged to wear it. These caps in times past were, and even now are, highly valued.

Over all comes the hat, a unique article in its way. It is sometimes made of horse hair, but much oftener of a combination of fine bamboo splints and hemp or flax cloth. Sometimes silk is substituted for the hemp cloth; a horse hair or silk hat is quite expensive and is only used by the higher classes. For all kinds of hats, skilled labor is necessary, and the hatter as well as the *mang-kun* and cap maker may be classed as among the most skillful of Korean artisans.

These hats are not thickly woven and the beloved Top-knot can easily be seen within them. In fact they are gauzy and very light affairs, weighing only about one and a half ounces. The Korean can literally look and, to use a slang phrase, "talk through his hat." The brim is circular and flat, from fourteen to fifteen inches in diameter, the crown quite small in diameter—from four to five inches—about five inches high and flat on the top, and always reminds me of an inverted quart cup; the outer edge of the brim and the lower part of the crown where it rests upon the head is strengthened by five bamboo hoops. From a utilitarian point of view, this hat is about the poorest piece of head-gear I have ever encountered—worse even than our stove-pipe hat; it is so flimsy that it affords but little protection against the sun in summer and still less against the cold of winter; if it gets wet it is ruined, and, being easily broken or crushed, must be most tenderly treated. Being so light and the crown being too small to come down over the head, it would of course fall off if not fastened on, and therefore it is tied by ribbons or strings of beads attached on each side to the crown and brought down and tied under the chin. These strings are often of large and fine amber beads and, with very high officials, quite long and often tied in a loop at the side of the face with long ends hanging, presenting a very imposing and supposedly ornamental appearance.

The Korean wears his hat almost continually and only takes it off when with his most intimate friends and then not in the presence of a superior—the keeping of the hat on the head being considered as a mark of respect. The officials invariably wear their hats in the presence of His Majesty, the King, and a Korean when entering a house to make a call, leaves his shoes at the door but keeps his hat on.

From the above imperfect and I fear rather common-place

description, the reader may infer, (for such is the fact) that ideally, as well as locally the Top-knot occupies the most central and highest position, and that all the rest, the *nang-kun* cap, ornaments, beads, and hat, are subordinated to it.

As I have said, the Top-knot represents much to the Korean. In the first place it has the sanctity and commands the veneration of great antiquity. Some of the foreign books about Korea, written as a rule by persons who have never been within a thousand miles of the country, assert that it was adopted from China during the Chinese Ming Dynasty about five hundred years ago and some Koreans say that it, in its present form, has not been in fashion more than five or six centuries, but on the other hand many tell me that they have authentic records that the Top-knot has been worn for at least two thousand years with the exception of a short interval, a little over five hundred years ago, when a king of the last Dynasty, whose Queen was Chinese or Mongolian, in order to please her and his father-in law, tried to do away with it and to substitute the Chinese pig-tail, but that this attempted innovation caused great dissatisfaction and rebellion among the people, and in about a year the Top-knot got on top again and peace and quiet was restored. I do not presume to be an authority on Korean history but probably these conflicting statements may be reconciled by the assumption that in two or three thousand years some changes in the form of the Top-knot may have gradually taken place and possibly a more radical change was made, when it was restored after this pig-tail rebellion. At any rate the Top-knot in its present form has been universally and uniformly used for at least five centuries and this is sufficient for the point I am endeavoring to make.

The Korean like most Asiatics, is very conservative, and clings most fondly to the customs, and the fact that the Top-knot has been handed down through so many generations invests it with a sanctity difficult, perhaps impossible, for us Westerners to understand or appreciate.

In the second place the Top-knot represents manhood—marks the year, and indeed the day and hour, when the Korean passes over the sharply drawn line between a boy and a man. Until he assumes the Top-knot, no matter what his age may be, he is regarded as a boy, and treated with but little respect; on the other hand, as soon as he gets the Top-knot he is theoretically and legally a man, invested with all the dignity and privileges of manhood although in fact he may be a mere child only eight or nine years old. By the old customs he could take no literary or

military degree and hold no official position until he had attained the Top-knot.

Again the Top-knot is intimately associated with the very name the Korean bears. The boy is known by his family or sir-name, and his father and mother also give him some pet name to be used only during his childhood; this is frequently some term of endearment, as "bright eyes" or "rosy cheeks;" sometimes even more fanciful, as "golden lion" "silver stream, "gold mountain" &c.&c. but always diminutive in character. But when he puts on the Top-knot he puts away forever his boy name and adds to the sir-name two others—a generation and a given name. By these three names he is ever afterwards known and designated. The two he takes with the Top-knot are written on his family tablets.

In the fourth place, according to Korean custom, a Korean never marries until he has a Top-knot; as we have seen, he is not a man until he gets one, but before that time he is only a boy. A boy can not marry. In some instances, among the lower classes, a man may manage to save and scrape together enough money to stand the expense of taking a Top-knot and maintaining a hat, *mang-kun*, man's clothes &c. &c., which expense is to him not inconsiderable, but may not be able to support a family; in such case, in order to escape the thralldom of boyhood and to get some of the privileges of a man he will put up his hair, but not "take unto himself a wife." Even then he is given a title somewhat opprobrious, which may be liberally translated as "half a man."

But among the middle and richer and higher ranks, indeed in all classes except the poorest, the Top-knot is assumed almost universally, I should say in ninety-nine cases out of a hundred, for the purpose and at the time of marriage, and thus the greatest, most important and holiest event and relation of life is intimately connected and bound up in it.

In the fifth place the Top-knot is connected with religious observances, if indeed what is usually by us denominated ancestral worship be, religious in its character. I think this term, ancestral worship, misleading, and that all in which a Korean indulges, could better be described as veneration, but I have not the space nor the inclination to discuss this matter here. The observances, whatever they may be, are solemn and most ceremonious and mean much to him. A marked change in these is made when and as soon as he takes his Top-knot. The difference between the way and the character of the ceremonies performed by a boy and a "Top-knotted" man are great and sharply drawn.

The ceremonies performed at the investiture of the Top-knot show clearly and unmistakably the esteem, may I say veneration, in which it is held, and by reason of which it claims here a brief description. When it is decided (this is generally done by the father or family) that a boy shall take a Top-knot, the clothes for a man, including the hat, *mang-kun* &c. as fine and numerous as the family purse will afford, are provided; the astrologers or almanac makers (in this case astrologers) are consulted, who select a propitious day and hour and also designate the point of the compass which the neophyte shall face during the ceremony. Among the poorer classes who cannot afford to pay the rather exorbitant fees of the regular astrologers, the blind men whom we see visiting the houses of the sick, selling charms and exorcising the evil spirits which afflict them and selecting good places for the burial of the dead, are consulted on these all-important points. When the auspicious hour arrives all the family are assembled to witness and assist in the investiture. The father or head of the family if he has been lucky and prosperous and had *a number of sons* born to him, is master of ceremonies; if he lacks these essentials some old friend who possesses them is called in. The candidate for manhood, dressed in the best of his new clothes, is seated in the middle of the room, care being taken that he faces the point of compass named by the astrologer—otherwise he might be unlucky in after life—and the father or other person selected proceeds with due deliberation and solemnity to unwind the boy's pleat and put up and arrange the Top-knot and tie on the *mang-kun* and ornaments. The hat is also tied on and the former boy arises a full-fledged man—the transformation being as complete and great as that of a grub into a butterfly. He then kow-tows to each of his adult relations who are present, in regular order. A Korean describing his investiture told me he kow-towed first to his grandfather then to his mother, and then to his uncles and and their wives. This kow-tow is performed by kneeling and putting the crossed hands palms down-ward, on the floor and resting the forehead a moment on them. The newly made man next offers sacrifices to to tablets or spirits of his deceased ancestors by placing before the tablets a few bowls of food and fruit and bowing and announcing that he has got his Top-knot and thus attained man's estate; lighted candles, in high, brass candlesticks are placed on each side of the bowls. If, as, is usual in most cases, he has been betrothed, a messenger is sent to carry the news of the advent of the Top-knot to his prospective father-in-law, who comes at once and gets a kow-tow. He then calls on the older male friends of his father's family and for the first time in his life is

received upon terms of equality. At night a grand feast is given, at which all the friends, having Top-knots of course, are invited. Shortly afterwards, sometimes the next day, he is married. He gets his name at the time of the investiture or a day or two afterwards—rarely if ever before.

Such was the top-knot with all its sacred associations and attributes upon which the Kim Hong Chip cabinet laid its heavy hand and endeavored by law and decree, in a day, to banish forever from the land.

There were many reasons other than those suggested by the above which made this futile and useless attempt distasteful to the people; among these was the fact that the priests and monks have no Top-knots, but wear their hair closely cropped: they are held in but little, indeed no, esteem, get much of their living by a sort of begging from door to door, exchanging written prayers or charms against bad luck for rice and other small donations, and are regarded generally as a nuisance to be tolerated but not respected. Until within the last two years they were not permitted to come inside the walls of Seoul and were, I am told, excluded also from all the other walled cities. The Koreans saw that when forced to do away with the Top-knot and cut their hair they looked like these despised monks and priests and were in a measure reduced to their level, and resented the fact accordingly. Those who cut their hair were often insulted by being called monks. In one case, I have heard of, a newly appointed Magistrate who had cut his Top knot, was met on arrival at his district by a great concourse of the people and informed that they had theretofore been ruled over by a Korean man and would not tolerate a monk magistrate. He discretely retired and luckily succeeded in bringing back to Seoul his diminished head upon his shoulders; other magistrates were not so fortunate.

Again there exists much hostility among the Korean people against the Japanese, whether rightfully or wrongfully I will not attempt to discuss here, but such is the fact; and the people thought that the enforced cutting of the hair was an attempt to compel them to adopt Japanese customs and make them look like Japanese. This ill-will is shown by the fact that wherever there were Top-knot riots, much enmity was manifested towards the Japanese, resulting unfortunately often in murder. Some of this hostility is traditional, dating back to the terrible devastation of the country and the frightfully sufferings of the people during the Japanese invasion three centuries ago. This was modified by the admirable discipline and good conduct of the Japanese soldiers in Korea during the recent Japan-China war;

too much praise cannot be bestowed on these soldiers and those who commanded them, in this respect, but unfortunately much of this was neutralized, and the hereditary hostility revived and intensified by the actions of other Japanese and especially by the foul murder of Her Majesty the Queen, on Oct 8th last, by Japanese assassins, backed by Japanese soldiers and policemen and under the orders and at the instigation of His Excellency General Miura, the Minister accredited by Japan to the Korean Court.

While, as is clearly stated in the Hiroshima judgement, (which, as it was rendered by a Japanese judge sitting in a Japanese court, must be taken as, at least, not prejudiced against Japanese) the murderous plot to assassinate the Queen—carried out in all its horrible details—was hatched in the Japanese Legation by Miura and his Japanese co-conspirators, some of the members of the Kim Hong Chip cabinet were supposed to have been privy to and some of the others in sympathy with it.

The Queen was considered the mother of all the people and her murder, greatly exciting and exasperating the masses, made the cabinet most odious, which odium was by no means lessened by the general opinion that such cabinet was entirely under the control of and dominated by Japanese influence and dictation. From the time the Japanese first undertook to introduce reforms, the Korean Cabinet evinced a curious and, what always seemed to me, most unstatesmanlike and petty disposition to enact sumptuary laws, interfering with the habits and customs of the people—among these (I have only space to mention a few) were laws regulating the width and cut of the sleeves of the coats of the men, the length of the pipe-stems, the size of brims of the hats, the color of the outer sleeveless coat usually worn by Koreans when not in working clothes, the number of servants which could attend the sedan chairs &c. &c. I must in justice say that the Japanese officials have always, to me, deprecated such laws and disclaimed any responsibility for them.

These and many other petty ordinances, put in force, were often carried out with unnecessary harshness, always tending to irritate the people. At last to crown all came the "attack on the Top-knot." This was the "last straw that broke the camel's back"—or when the relative strength and weight of the elements of the matter are considered it would be perhaps nearer the truth to say, it was the last camel that broke the straw's back.

The law, although nominally applying only to the official classes and soldiers and police, was in Seoul and Chemulpo enforced against all and it was evidently, indeed avowedly, the intention to make it apply universally and to take off every Top-knot in Korea, but it could not be enforced in the country.

The Governors, Magistrates and other officials were placed in a perplexing, serious and somewhat ludicrous dilemma. If they did not discard the Top-knot they were dismissed by the cabinet and lost their lucrative offices. If they did discard it, they were driven from their posts by the people and in several cases lost their heads.

There were already bands of insurgents, usually of the lawless class, in some of the districts. Their ranks were, on the promulgation of the Top-knot decree, greatly increased. In many other places new rebellions broke out, composed not only of the turbulent classes but of conservative and law-abiding men: in some instances all the people of every rank joined in the revolts. Magistrates were killed and the official houses sacked and looted and serious disturbances, beyond the power of the soldiers to quell, sprung up all over the country. At last the end came. His Majesty had, since the attack on the Palace in October when the Queen was murdered, been, by the cabinet and the powers behind and sustaining it, deprived of all power and virtually, if not actually, a prisoner. I will not dwell on the remarkable combination of circumstances which rendered this possible.

Moved by the troubles in the country and other considerations not less weighty and important, His Majesty, on February 11th, took the decisive step of leaving the Palace and going to the Russian Legation. There he was free to act and to resume his hereditary and lawful rights and prerogatives. He at once issued several Royal edicts, among them one saying that the matters of dress and way of wearing the hair were trivial and that in these respects the people could do as they pleased. All the soldiers, police and people rallied loyally in support of His Majesty and the Kim Hong Chip cabinet collapsed utterly and instantly. The attack upon the Top-knot had not only been repulsed but its assailants annihilated.

As in the country the Top-knot was never abolished, it cannot be said that it has been restored. It simply remains, but in Seoul, where all of them were cut off, the most casual observer will see that all classes are resuming it as fast as their growing hair will permit. The *mang-kun* is almost universally used, incipient Top-knots, which in time will blossom into full grown ones, are seen on every side.—Some of the more sensible and advanced Koreans, realizing that the foreign fashion of dressing the hair is much more convenient and comfortable, will adhere to it and I trust that in time the Top-knot will disappear—but the recent attack upon it has clearly demonstrated that it is too firmly seated and fixed to be removed by force and can only be done away with when the people by example, experience and reason realize its disadvantages and absurdities.

X. Y. Z.

A FORTUNE-TELLER'S FATE.

DURING the reign of Yun San Cho (200 years ago) there lived a blind man, in Seoul, who was a famous fortune-teller. A poor bachelor, thirty-five years of age, came to him and asked him if he had not better go and kill himself as he was very poor and miserable. Hong looked at him, or rather turned his face toward him, for his eyes were sightless, and told him of his past, he then called a strong servant and commanded him to take the boy (all unmarried men are boys, however old) outside the South Gate and leave him there. The servant did so, climbing over the wall on his return, as the gates were closed for the night.

The wretched boy, thinking the old fortune-teller had taken him at his word and sent him out there to die, crept up near the wall in the darkness, and was going to sleep under the body of a small-pox corpse suspended in straw bags from the wall. By and by he was attracted by a noise from inside the wrappings of the corpse. Getting up he opened the mats and out stepped a girl of sixteen years of age. The poor bachelor thought he had seen a ghost but the girl quieted him saying; "I must have been thought dead, and as I have a younger brother who has not had small-pox, I could not be buried till he has had the disease, lest he die, therefore they have placed me here. My father is a great Yang Ban, and I was an especial favorite with him. I wish you would go and tell him I am not dead so that he may send for me."

The bachelor did so, arriving at His Excellency's house at midnight. The great man thought him a fool or worse, but the girl's mother believed him and sent servants with a chair to go with the man. They found all as was reported and brought the girl to her parents. The father's gratitude now knew no bounds and, considering the poor homeless, wifeless man, his

daughter's savior, he let him marry her and they became a devoted, happy pair.

The king, hearing of this wonderful occurrence, called in the blind man and began questioning him. The old man claimed that he could read the past, present and future truly. So the king, seeing a rat run into the room, stopped its hole and asked the blind man how many rats there were in the room. "Three" responded the old man, whereupon the king struck the rat, killing it instantly, and told the old man that he had lied, that there was but one rat, and he ordered him taken to the other side of the river and be executed.

The executioners carried the old man away, but about the time he was to be killed, the father of the girl, hearing of the case, hurried to the king and urged him to be lenient. "There may have been other rats in the room unseen," he said. "Possibly the rat may have had young," and impressed by the idea, he had the animal cut open and there, sure enough, she contained two baby rats unborn.

The king was grief-stricken and ordered a man to ride rapidly with his seal and stay the execution. When the rider reached the ferry he called as loudly as he could, but the executioners, thinking they had tarried too long and were to be reprimanded for it, cut off the poor fortune-teller's head at once. The officer, on arriving and finding it too late, exclaimed *Ah Cha?* an ejaculation meaning just too late. Hence the mountain pass near by is still called *Ah Cha Pass*.

THE REWARD OF HONESTY.

During Yung Chong Tah Wang's reign (160 years ago) there came a year remarkable for the wonderfully abundant crops. Rice fell to 600 cash per bag, and on the night of the 15th day of the 1st moon, the king called all his officers together and gave them a banquet in thanksgiving for the bountiful harvests of the year. While banqueting, the king called up the Tah Sung Lee or chief of the Palace Secretaries - Chong Won, and asked him, if, now that the country had rice and other crops in abundance, there were any poor people about, suffering for the lack of food. He was informed that there were many people right here in the city who were suffering with hunger. The king, hearing this, had a box brought in; into this box he placed three large flat pieces of silver. After which he had the box filled up with rice and honey, *Yak Sik*, the lid closed, locked, and the key placed in the lock. One of the brown-coated guards *Moo Yay Chung*, was then instructed to take this

box and leave it at the house of the poorest man he could find in Seoul.

In a hamlet nestling at the base of the South mountains, he found a miserable little hut of three rooms with no enclosing wall. A few straw mats were hung about one side of the house as a partial protection. It was a wretched place for people to live. While looking at the house he saw a woman come out. She was dressed almost in rags. She began raking up the hillside, using her fingers in the absence of a rake. When she had gathered together a small pile she placed them in her apron but when she arose they all fell through a large hole in the garment, therefore she collected as many as she could hold in her arms and carried them to the house where she made a fire under an earthen pot and began heating water. This done she went inside and the guard heard her say to her husband. "I have made some hot water; now drink it and keep from starving!"

"Where did you get wood for the fire" he asked "you must not break the trees on the mountain's side; it is forbidden."

"I know it but I gathered leaves enough to make the pot boil," she said.

This was enough for the guard; he hastily placed the box in the yard near the door and departed, quite sure that there was no poorer or more deserving family in Seoul, and the king moreover was pleased with his report. When the woman came out for the hot water she saw the box and was greatly surprised.

"See, here is a box, someone has left at our door" she called to her husband.

"Some thief has stolen it, and fearing detection, he has placed it here," said he as he came and looked at the box. "Don't touch it or we may have trouble, we will wait for the owner."

"But" said the wife "some other thief may come along and take it. We must at least take it inside if we wish to keep it safely till the master comes."

The box was simply a good load for one coolie, but so wasted were they that they were barely able to move it into one of their rooms where they surveyed it carefully. Finding the key in the lock they finally decided to take one look at the inside to make sure that every thing was all right. The sight of so much delicious food was indeed a sore temptation, but they hesitated. The man at length reasoned that the food might spoil if the owner did not come soon and as the mere eating of food was never a crime, they might eat some of this and save the box for its owner.

They ate the rice; it lasted them four days and renewed

their strength. When they came to the silver the wife wished to use it for buying clothes, food and a comfortable house, but the husband refused to use it. They therefore locked it up in the box and carefully hid the key.

Eight years later on some festival day—the 15th of the 1st moon, the king was again celebrating a propitious year with a banquet, when, remembering the former occasion he called up the guard and asked him if he recalled the incident of the box. Tah Sung Che, who sat behind the king then spoke up and said that an occurrence just like that His Majesty was describing happened to him, in his house, eight years before that very day. The king asked the shape of the box, what the contents were and, learning that the box and silver were still waiting the coming of the rightful owner, he sent for it and, sure enough, it was the same box, the identical pieces of silver, while a few grains of the dried rice still adhered to the inside of the box. The official explained how, in the new strength given him by that food, he had prepared for and passed his examination and finally reached his present important post.

His Majesty was delighted to find such an honest, worthy man, and was especially pleased to think that his act had saved the man's life and brought him forth to a useful official career.

Some time after this a cousin of the Tah Sung Che became a rebel, he was arrested together with all his relations, the king's favorite included. The latter should have been strangled for the treason of the cousin, as is the custom, but the king believing that he knew nothing of the base actions of his relative, pardoned him, promoted him to be a *cham pan*, and gave him a rich present.

"THE PEN IS MIGHTIER THAN THE SWORD."

During the reign of Mun Chong Tah Wang, the Ming Emperor in China seemed anxious to have a quarrel with Korea. He was tired of hearing of the proficiency of Korean scholars in the Han Mun character common to both countries, as well as in the writing of poetry. So he sent a letter to Korea asking that a writer of characters and a composer of poetry—the best the country could produce—be at once sent to him. The request was complied with. A *champan*, Ye Chung Gee, a famous poet, and a writer named Ye Ha Sung, were sent. On arriving at the Chinese court these men were placed in a cold room without fire, they were not allowed to have a light at night and their food was of the poorest. One night the Emperor sent word that they must prepare one hundred stanzas of poetry before day-light on penal-

ty of death. They could obtain no light, and guards, placed all about them, prevented their communicating with anyone who might aid them. They were very sad. The subject had been given them and Ye Chung Gee, though cold, sleepy and half starved, declared he could dictate the verses if they only had a light by which Ye Ha Sung could write them down. The latter said he would attend to the writing, however, if his companion could do his part. So, spreading out a sheet of paper and preparing his ink and brushes he held his eyes tight shut for a time while the poet dictated, and then suddenly opening them he was able to see clearly enough to execute his part of the work. This was repeated again and again till the poem was complete, when they sent it in to the Emperor.

The Emperor was greatly surprised, learning from the guards that no light had been admitted to the room, and he said, "Korea, though small, certainly has skillful people, I will let them alone and make friends of them."

The Emperor sent the two scholars home with a letter recommending them in highest terms to their ruler, who was greatly impressed with the story they had to tell. He saw that in all probability the skill of these his subjects had saved him a devastating visitation and offered to grant any request they might make.

The two men consulted and united in one request which was that the king and his successors after him should each, without fail, give to their families, month by month, a bag of rice. This was granted and has been faithfully carried out, it is said, so that to this day the descendants of the two Yes get their regular monthly allowance of rice from the grateful government.

THE ORIGIN OF THE PUMICE STONE.

In former times it was believed that a son born on the 5th of the 5th moon must be at once killed, otherwise he would overthrow the dynasty, if of royal birth, or ruin his father if of ordinary parentage.

The father of the last king of the Silla dynasty had a son born on that unfortunate date, and fearing lest his dynasty might be overthrown by him, he tossed the new-born babe out into an adjoining inclosure, where, instead of being devoured by the dogs, it was taken up alive by a slave of the king. This slave carefully tended the child and he grew up to be a strong, self-willed young man. When seventeen years of age this prince left his lowly protector and went into the north-west country where he devoted himself to fighting and warlike pur-

suits generally. When fully grown he led a band of his rough followers to the capital at Chun Chun and defeated the king his father whom he caused to be put to death. The son was enthroned and ruled vigorously but very harshly. He oppressed the people without mercy so that they diligently plotted his overthrow.

The Prime Minister and all the officials begged the king, for his own good as well as the best interests of the country, to reform and relieve the condition of the people, otherwise they might revolt and terminate the dynasty.

"My dynasty is permanent," said the king haughtily. "Worms, like the people, may eat the heart of the oak and destroy it but my reign is like that of the solid rock. The people can no more harm my dynasty than worms can eat solid rock. When the rocks are worm-eaten then I will think of changing my conduct."

That night the Prime Minister heard a rumbling, grinding sound in the mountain and going nearer he saw countless worms grinding their way into the stones. He returned and reported what he had seen to the King who went with him in the morning light to see for himself; when lo! the rocks were all porous and worm-eaten, while their surfaces were as tho marked with the pits and seams of small-pox.

Yet the king refused to heed the admonition of his officers and said that he would not do so till the horses wore horns. That night a mare gave birth to a colt with horns.

This did alarm the king and fearing that some rebel might come and kill him he fled, leaving no one to inherit his throne.

He journeyed to the north-east, taking the short cut over the mountains to Won San, but as he crossed the mountain and saw all the stones worm-eaten he became so afraid that he committed suicide at the Sam Pang Pass (three valley pass) where he was buried by the people, who erected a little temple by the roadside in front of his grave, as may be seen by all travellers.

So ended the Silla dynasty, destroyed by a son born on the fifth day of the fifth moon and reared in secret by a low slave. Had he been properly cared for and educated he might have been a better man. Therefore the horrible custom of killing these infants is abolished.

TAH CHO AND THE RAT.

When Tah Cho was a boy he was educated at the Sah Kwang Sa monastery, near Won San, in the An Pyen district of Ham Kyeng Do. He was a most studious boy. Every

morning before tasting food he would write 1000 characters and read his lesson a thousand times.

One morning the old priest who attended him brought in his breakfast and sat it on a little table on the floor before him as he sat on his mat. Not having completed his lessons he did not at once partake of the food for so studious was he that not even thunder could disturb him till he had finished his morning task. While thus engaged a large rat entered the room and jumping upon the table ate all the rice. The boy persevered with his books and went without his breakfast. This happened the next morning and the next. The following day, however, the boy arose early, completed his task before his attendant entered and on the appearance of the rat, the apparently absorbed student suddenly rose and gave chase to it. He chased the rat over the mountain back of the monastery where he saw it run into a rock shaped like a water jar. The strong boy lifted the rock and saw beneath it the characters 開金者朝鮮太祖 and beyond them the following 黃金萬兩. The first seven state that the one who opens this cavern will be the founder of the Chosen dynasty, while the second mean ten thousand yangs of yellow gold.

Tah Cho was very much impressed, and carefully replacing the stone, he went back to his lessons with new thoughts. The prophecy was fulfilled, the boy who opened the cavern became the king of Korea and founder of the Tah Cho Sen dynasty.

After the student of the monastery had been king for some time, the priest who had attended him decided he would go and ask the monarch for aid for the temple, which was sadly in need of money and repairs. Taking three other priests with him he went to Seoul, where he was allowed to enter, as priests were not yet excluded from the city. He sent his petition in to His Majesty, who, remembering his old teacher and attendant sent for him to come before him when he asked all about the temple and the plans and wishes of the priest.

On departing, the king gave the old man a piece of paper on which were written the above four characters, "Ten thousand yang of yellow gold," and told him to go to a cave in the mountain back of the monastery and remove a large stone that he would find there shaped like a water jar.

The priest was disappointed. He had no faith in caverns and water jars and only carelessly preserved the paper which he showed to his brother priests at the temple as a sure evidence that the king was mad and that his dynasty would be

of short duration. A very old priest was not so sceptical and weak-hearted. He suggested that before passing judgment on so great a king, they had better go and see the place he mentioned. They did so; the peculiar jar shaped stone was there, and turning it over there were the prophetic characters which had filled their former student's mind with his lofty ambitions. Further on they saw the other characters, and digging below they found the gold. With the treasure thus obtained, they rebuilt the monastery, and purchased ample fields about it. They built a little temple over the cavern to hold a tablet bearing the prophetic characters, while over the place where Tah Cho had studied they erected a beautiful house for the king in case he should ever grace the scene of his early studies with a royal visit.

H. N. ALLEN.

EDUCATION IN THE CAPITAL OF KOREA.

I.

THE scope of this article will deal with a variety of educational institutions that flourish within the sweep of the mediaeval walls of Seoul, which fall like widely draped festoons from the peaks of the North and South Mountains. Imagine yourself, please, in a factory where a planing machine and three or four circular saws are tearing the air into shreds with their din. You can then form some conception of the noise of a native Korean school room when the pupils are conning their lessons. Let us take a look into such a school. Perhaps a dozen bright-faced lads are sitting cross-legged upon the floor, their Chinese books laid before them. The upper parts of their bodies are swaying violently, each with his own time and motion, some from side to side, others forward and back, and all of them vociferating, in every musical pitch, the lesson assigned for the day. In contrast with all this movement and din is the quiet form of the school-master, sitting at the end of the room where the flue-heated floor is the warmest, on his head a crown-shaped, horse-hair hat, his nose surmounted by a pair of scholarly goggles, with a book before him, and in his hand a rod; and now and again his stentorian tones mingle with the shrilling trebles as he hurls in a word or two of correction. This is the ordinary Korean school.

From early dawn till the sun goes down these lads drone away, now studying aloud, now writing the characters, now reciting to the master the contents of the Chinese classics, filled with the lore of the ancient sages and a pseudo-history, but scarcely an idea to lead them to understand the world in which they live in the year 1896.

And one who knows the Korean people, even in the most superficial manner, must be aware that there is something radically lacking in the time-honored system of education of the country.

I would by no means condemn it as an utter failure. Let

no one beguile himself into thinking that the educated Koreans are a dull class of people. The study of the Chinese classics has much the same educational value for the Korean that a classical course in Latin and Greek has for a student in the Occident. The effort to master the difficult language is in itself a mental discipline. The writings of Confucius and Mencius, as a system of mere ethics, together with much that is defective and a disproportioned stress laid upon the virtue of filial piety, contain also much that is undoubtedly beautiful and true. Then again, to such an extent have the Chinese words and phrases embedded themselves in the native speech, that no Korean can obtain mastery of his own language without a preliminary study of the Chinese. But when all has been said, the popular education of Korea leaves very much to be desired. The best way to judge of a system is to examine the finished product of that system. Let us consider then the average educated Korean. He has a certain mental brightness and polish. His memory is noticeably well trained. He seems indeed to be much like a mill fairly well fitted to grind, but with no worthy content upon which to grind. He has, in a measure, the intellectual power of a man, with the actual knowledge of a child. And the discouraging feature of his case is that he has, in many instances, become so self-conceited that Socrates himself could not convince him of his ignorance. He is color-blind to every thing modern. His eyes are set on the past, especially the Chinese past. He is a slave to the traditions and customs transmitted from antiquity. His thinking has no breadth nor originality. But the fault is moral as well. Among people of his own station in life he displays a ceremonious politeness, that is certainly charming. But do not for a moment be deceived. There is very little heart in it. What Korean unreservedly trusts another Korean? And for the man below him in social rank he has all the contempt of a Brahmin. Again, he has a false pride which leads him to starve rather than do a stroke of honest, manual labor. The ruling principle of his life is apt to be a selfish individualism, which leaves in his heart but little room for a disinterested public spirit, or a true love of his neighbor. Two things the naturally bright and in many respects interesting people of Korea especially need, and which their present system of education certainly fails to give them, are a broader intellectual view and a deepened moral sense. Their present system of intellectual and moral training then, needs evidently much to supplement it. The Chino-Japanese war, in a number of respects, deep-soil plowed the life and institutions of Korea. One of the institutions which early disappeared was the "Koaga" or royal examination, held periodically

through the spring and fall, when the streets used to be filled with country scholars all aspirants for literary degrees. These literary titles were in the ante-bellum days greatly prized, largely no doubt because the rank thus obtained was believed to furnish a stepping-stone towards the acquisition of government office, the *summum bonum* of the Korean scholar. But with the passing of the Kōnga and a change in the methods of government appointments, it may be questioned whether much of the incentive to the acquisition of an education of the time honored variety has not passed away. It may be further queried, if this be true, that the interest in education is waning throughout the country, what other educational forces are there at work, whose influence can be counted upon to stimulate in some measure this flagging interest in all education; and can they be said to give promise of supplying the lacking elements mentioned above, a broadened mental outlook or a deepened moral sense. The answer is that there are three classes of schools whose influence radiates from the Capital, Government vernacular schools, Government schools for the study of foreign languages, and missionary institutions of learning, all of which aim to import nineteenth century knowledge and in varying degrees, seek the moral culture of their students. Referring now to the first class of government schools mentioned, the writer's information was largely derived a few month's since from Mr. T. H. Yun, the then Acting-Minister of Education, at present a member of the embassy sent to represent Korea at the coronation of the "Czar of all the Russias." It may be remarked in passing that his experience and education in a foreign land seemed to have peculiarly fitted Mr. Yun for usefulness in the position he then held. These schools came largely into being during the late "reform era." The scheme of education embraces a system of primary schools, with a normal school for the training of the teachers. The normal school, located in Kyo Tong, was organized last year with a Japanese instructor in charge. Two Korean teachers now guide their studies. The subjects taught consisted of history, (Korean and universal), simple arithmetic, geography, Chinese and Unmun (or Korean) composition, and the Chinese classics. Candidates for admission to the normal school must be able to read and write Chinese; and the age limits range between eighteen and twenty-five years. It should be noted that throughout this article the ages mentioned are according to foreign count. The aim was to accommodate fifty pupils, fed and lodged at government expense. It was expected that, after order was restored in the country, with teachers drawn from this normal school, primary schools should be started in each of the twenty-three provincial Capitals of the coun-

try. Already there exist in the city of Seoul five flourishing primary schools located as follows; one in Kyo Tong, one in Chai Tong, one in Mi Tong, one in Chong (next the English Legation), and one in Su Hyei Tong. With the exception of the last mentioned, which numbers about 150, the average number of scholars enrolled to each of the schools is 100. The monthly wages paid are as follows; for a normal school teacher, forty yen; for a primary school teacher, fourteen yen.

Referring now to the second variety of schools for the study respectively of Japanese, French, Russian and English; the Japanese school, located in Kyo Tong, has been in existence since 1890. It is at present in the charge of the genial Mr. I. Nagashima, a graduate of Tokyo University and a teacher of five year's experience in Japan. Associated with him is Mr. M. Oya, a graduate of the Kanagawa Normal School and they have one Korean assistant. The students are divided into two classes, and number forty. The average age is nineteen, ranging from sixteen to thirty years. The studies embrace the learning of Japanese, the study of western branches through the medium of the Japanese, and physical drill. The writer heard one day the advanced class read in concert, in alternation with the teacher, and to judge by the sound the reading was remarkably fluent and accurate.

The French and Russian schools are located in the spacious school property at Pak Tong, south-east of the palace. These schools are among our most recent acquisitions, the Russian school having been opened May. 10th and the French school about the first of January. In charge of the Russian school is Mr. N. Birukoff, late Captain of light artillery in the Russian army; and the teacher of the French school is Mr. E. Martel. Both have had experience in private teaching. They have each a Korean assistant. The students in attendance at the Russian school are thirty-six; in the French school thirty-four. The average age in the Russian school is twenty-two, ranging from sixteen to forty; in the French school seventeen, ranging from fifteen to thirty years. The study in these schools is yet largely linguistic; but western branches will be rapidly introduced in the respective languages taught. Daily physical drill is given the pupils of both schools under the superintendence of members of the Russian Legation guard. These schools, altho so recently established, are in a flourishing condition, and with a bright class of pupils, and excellent instructors, a highly successful career may be anticipated for them.

English education in Seoul had its origin in Mr. T. E. Hallifax's School for Interpreters, which from the year 1883 was

held for a period of three years in the Foreign Office. The pupils numbered thirty-five and their ages ranged from fifteen to thirty. Very good work was done, as is evidenced by the fact that fifteen former members of the school now hold positions in the various ports. In the spring of 1885, Gen. John Eaton, the well-known Commissioner of Education, in compliance with a request to the U. S. Government from His Majesty The King of Korea, received instructions from the Government to secure three suitable men, who should repair to Korea to take charge of a Government school for the teaching of English. His choice fell upon three students in Union Theological Seminary, N. Y. City, two of whom were about to graduate, Rev. G. W. Gilmore of Princeton '83, Rev. D. A. Bunker, Oberlin '83, and Rev. H. B. Hulbert, Dartmouth '84. The Government School was organized Sept. 23rd, 1886. Each teacher had a Korean interpreter. As soon as practicable western studies were introduced, which were taught through the medium of English text-books. In addition to the ordinary elementary studies, the Elements of International Law and Political Economy were taught. The pupils enrolled were about 100. Two examinations of the school were held before His Majesty, at one of which the writer had the honor of being present. Sickness in the family of one of the instructors necessitated a temporary withdrawal from the country, and for a number of months of the year 1889 he taught as a substitute in the Government School. In the latter part of June came the three days of examination at the Palace, a scene that will remain ever memorable in the mind of the writer. There were in the apartment the three Presidents of the School in palace-going attire seated on the floor at one side, back of them the three foreign teachers in dress-suits, the King and Crown Prince in handsome robes seated upon their respective platforms at the rear and side of the room, and on his Majesty's handsome face a look of the utmost kindliness; then the crouching interpreters, the sallow-faced eunuchs, the storming floor-managers, and lastly the frightened students.

As the result of the work of the school a number of good men were turned out, one of whom is the present Minister of Foreign Affairs, another is Secretary of Legation at Tokyo, and a third is assistant Post Master in the Korean Post Office at Chemulpo. Capable, earnest work was done by the instructors; but in some respects the school did not prosper as it deserved; for His Majesty's good intentions were frustrated, after the fashion of those ante bellum days, by the peculating officials connected with the school, who diverted to the extent of their ability the funds of the institution to their own private uses; so that

becoming disheartened, first Mr. Gilmore, then Mr. Hulbert, and finally Mr. Bunker resigned and returned to America, the last two mentioned however, coming back later as members of the Methodist Mission. We come now to another stage in the history of the Royal English School. Mr. W. du F. Hutchison was engaged from the fall of 1893 in teaching English upon the island of Kang Wha, between Chemulpo and Seoul, in connection with the school for naval cadets. In the late fall of 1894 he was transferred to Seoul to fill the vacancy made by the departure of Mr. Bunker in the English School at Pak Tong. He brought with him a score of his former pupils; four old scholars of the Pak Dong school were added; and the Government sent still others, aggregating sixty-four students. The Royal School continued at Pak Dong till the first of 1895, when the school property was turned temporarily into police barracks, and the school was transferred to its present quarters in the Telegraph Office in front of the Palace, just west of the offices of the Department of Agriculture. Much time was lost from the middle of the school year, while getting the buildings into proper condition to suit the needs of the school. Time and students—who withdrew to the country—were both lost as the result of the political disturbances in Seoul. But in spite of all drawbacks, creditable work has been done, as is evidenced by the excellent written examination papers prepared in June of the present year. The teaching force consists of Mr. Hutchison, Mr. F. E. Hallifax and three Korean assistants. These three assistant teachers receive each a monthly payment of from twenty to twenty five yen. The number of pupils is 103, with a daily average of ninety-two. It may be remarked in passing, that an indication of the discipline of the school was seen, when the writer on a very rainy day visited the school and found the entire body of pupils in attendance. Their average age is nineteen years, ranging in fact from sixteen to twenty-eight years. The branches taught consist of a study of colloquial English, reading English, English composition, arithmetic, grammar, writing, translation to and from English and Chinese, also the same with Unmun and English, and lessons in general knowledge, in the form of practical talks. Physical training is at present imparted by a Sergeant from the English Legation Guard in the form of marching, calisthenics, and a drill with staves, known technically as the "Swedish physical drill." As the Foreign School uniform has been recently the subject of adverse conservative criticism, a word or two regarding the same may be of interest. This spring at the request of the scholars and after samples had been seen and approved by the Department of Education, the scholars

were put into a neat foreign uniform consisting of jacket, trousers and cap of white duck cloth, with red trimmings—white for mourning for the deceased queen, and red as being the royal color. These uniforms were bought by the students themselves. Later, on the 25th of May, a drill of the scholars was held by royal request in the presence of His Majesty at the Russian Legation, upon which occasion he expressed much pleasure with the uniform and drill. The aim at the school is to turn out men with a good general knowledge, in addition to proficiency in the use of English.

In a subsequent article the missionary schools in Seoul, with their past history, their present work and the ideals at which they aim will receive consideration.

DANIEL L. GIFFORD.

SHOULD POLYGAMISTS BE ADMITTED TO THE CHRISTIAN CHURCH?

Part I.

PENDING a decision of this question by the next Presbyterian Council, please allow me to present some reasons for a negative answer. Much profitless talk is apt to grow out of mutual misunderstandings. Let us understand each other and give due weight to every real argument.

Difficulties cannot be ignored and they may be urged against every possible position. But the subject is not on that account incapable of a right, as well as of many wrong, solutions. Some would blindly ignore the difficulties and avoid the responsibilities by letting the whole question alone—baptizing all who apply, if not otherwise dabarrred,—and bequeathing to the native church the herculean task of battling with a full grown evil. No mother or nurse would treat her infant so. Besides to so tolerate sin would be to become partners in it. It will be found also that the most of the difficulties do not hold against the main question, but only against related or subordinate questions. It is asked, "If polygamy is forbidden what will become of the discarded wives? Which wife should be chosen, the one best loved? the Christian woman? the mother of the children? &c." Does not the first of these questions seem very much like that other question which the missionary often hears. "If I quit lying and stealing what shall I eat?" Secondary points should be discussed in their proper place, but let us not be turned aside from the prime question. *Should men holding sexual relations with two or more women, or women holding sexual relations with two or more men, be admitted to the church by baptism?* Since no one affirms that women so situated should be baptized the question becomes. *Should men living sexually with two or more wives or concubines be baptized?*

Let us consider, what saith the scriptures? What has been the practice of the Church and the opinion of Christian workers? What saith Korean custom? And finally a discussion of some of the difficulties and some suggestions toward the securing of uniformity.

I. WHAT SAITH THE SCRIPTURES?

In both covenants marriage to one wife is admittedly the ideal condition. The pattern given in Eden for all time was followed by the best type of moral excellence of Old Testament worthies. Adam, Seth, Noah, Isaac, Joseph, Moses,* Joshua, Samuel, Isaiah &c. lent the weighty influence of their example in holding up this high standard.

Those who favor the admission of polygamists admit these things but claim that their force is weakened by the easily proved fact that polygamists were not excluded from the Old Testament church. No one denies this, and more, it has nothing to do with the present discussion. Polygamy, concubinage, adultery and murder existed in Old Testament times and were tolerated in those who were not excluded from the church. Even good men were guilty of them all.

To understand God's permission of numerous sins mentioned in the Old Testament we must remember the dual nature of the Old Testament church. It was a spiritual within a temporal kingdom—the true church, invisible, within the Jewish nation, visible. In the nation there many unregenerate people. Laws were made restraining such yet not so stiff as to entirely exclude them from national privileges. For the real church within the nation, high ideals were held up and enforced by eminent examples of rewards and punishments. The real spiritual kings of the Old Testament were almost as lofty in their ideals as the leaders in New Testament times. The Old Testament church and state were theocratic. Laws were given which were capable of the very highest spiritual construction and yet, as laws of the state, might be lowered in their interpretation to meet the conditions of a very imperfect community. Much truth was taught in figure and by example and was plain to those who had the spiritual ear to hear and heart to understand. The noblest among them present unsurpassed ideals of moral excellence, and by example teach their fellow men what God would have them all to be and what His ten commandments really mean. Violators of these highest ideals and even gross transgressors were often still allowed to remain in the church. But their presence there was no justification of their sin nor of tolerating similar sins in this entirely different dispen-

* Footnote—The reference in Numbers 12: 1, to the Ethiopian woman, whom Moses had married is far from proving that Moses practiced polygamy. His wife, Zipporah, not being a Jewess, would no doubt be an offence to Moses' relatives. Or if it could be proved that this Ethiopian woman was not Zipporah still it would be necessary to prove that Zipporah was still alive before numbering Moses with the polygamists.

sation. To affirm otherwise is to do away with church discipline for drunkenness (Noah), polygamy, murder, and adultery (David), polygamy, concubinage and idolatry (Solomon), lying, &c. The Old Testament being a true history, the heinous sins of many who remained until death members of the state church, are simply mentioned as historic facts. The careful reader will observe that God often saw fit to give them time to repent, and that he often held them up with their sin and its subsequent punishment to future generations in the light of history as warnings against sinful courses. Jacob's many unhappy years, the extermination of Gideon's family, David's turbulent family, Solomon's apostasy to the gods worshipped by his wives, are certainly no recommendation to the practice of polygamy or concubinage. Scripture does not represent these practices as commendable but as sins which sooner or later bring punishment on the offenders and work demoralization in their families and neighbors.

Nevertheless the Old Testament is not without its record of how polygamous relations and unlawful marriages were sometimes dissolved. In Gen. 16: 3—Hagar is called Abraham's wife. In Gen. 21: 10, Sarah said to Abraham, "Cast out this bondwoman and her son". In Gen. 21: 12 he is commanded, "In all that Sarah hath said unto thee, *hearken unto her voice.*" The separation was certainly with God's approval. Abraham did not send her away until he had received the command of God to listen to Sarah. In Gal. 4: 30—Sarah's words are quoted as approved. Though Hagar had a son yet the separation was with God's approval—*nay, by His command.* The expression, he "took bread and a bottle of water and gave unto Hagar and sent her away," may denote that he did not send her away empty, but provided liberally for her need, as he could well afford to do. A thoroughly anomalous position is taken by some in this controversy. They hold that while contracting a second marriage is a sin yet the continuance in the polygamous relation is not a sin or is a sin which cannot be prevented, since (they say) it would be a greater sin to sever the relation than to continue it. Then though it is a sin to steal a thousand dollars it would be wrong to restore it; a sin to take an oath to commit murder, but a greater sin to violate the oath. No it is not Christian, but heathen philosophy, which teaches that sin is one of the necessary results of our environments.

Again it is claimed that it would be a doubly immoral act to put away a second wife if she were the mother of children. God did not seem to think so in Gen. 21: 12. It is also mentioned in Ezra 10th chapter that *very many* of the people had taken

strange wives of the people of the land. This was in violation of God's command to the Jews, and when the national conscience became aroused all these unlawful marriages were dissolved. To make the case still more clear and specific it is mentioned in Ezra 10: 44 that some of these wives had children. This wholesale divorce was under the direction of Ezra, God's priest. Doubtless, like all other Scripture, it is not of any private interpretation, but was inspired for our learning. Here is Old Testament authority for the putting away of wives—with children—who occupied the position of wife contrary to Scripture enactment. *It was at a time of revival when the people's consciences were tender when they said "Let us make a covenant with our God,"* and they were acting "according to the counsel of those who tremble at the commandment of our God."

It is claimed by way of counterproof that there is no positive command in the Old Testament against polygamy. But even this we are scarcely ready to admit. It may be said with equal truth that there is no positive specific command in the Old Testament forbidding Judas to sell Jesus. No command runs, "Thou shalt not betray thy master." Why does everyone feel that the sin of Judas was an unspeakable crime? There is the instinctive feeling that this specific sin was the violation of some general law—either the sixth or the tenth Commandments. In exactly the same way one instinctively feels that polygamy and concubinage are wrong and begin to search for the law forbidding them. It is certainly indisputable that they are *either right or wrong*. They cannot be devoid of moral character. If right then let us all practice and advocate them. Are they idolatry? profanity? Sabbath desecration? dishonoring parents? murder? theft? lying? coveting? It may be covetousness if one like David covets another man's wife—but suppose like Brigham Young the wives are already his. Then though not covetousness somehow one feels it to be wrong. Few would advocate taking undivided Brigham into the Church. But why? What commandment has he violated? Polygamy is not a violation of the first, second, third, fourth, fifth, sixth, eighth, ninth, or tenth commandments. Then there are no other alternatives. Either (1) Brigham Young was right in saying that polygamy might lawfully be practiced, or (2) the ten commandments are an incomplete moral code, or (3) *polygamy is wrong, a violation of the seventh commandment*, and directly opposed to the Old and New Testament injunctions against adultery, fornication, uncleanness, &c. It can hardly be questioned which of the three is the right alternative. We believe that the seventh commandment is the chief Old Testament command against

polygamy, and that the numerous Old and New Testament prohibitions of fornication, adultery, &c. all bear against polygamy. This view is confirmed by the very nature of marriage as shown in Gen. 2: 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." It is here shown to be a religious ordinance instituted by God between one man and one woman. The inferences are, (1) that *mutual tie is a stronger one than that binding to parents*—since he is to leave them and cleave (be glued) to his wife, (2) that neither of the parties can be united to another person, since they two have become "one flesh." "'Shall cleave' indicates a 'moral and social union'. 'One flesh' implies that they are bound together in an exclusive sexual fellowship."

Old Testament teaching gradually freed the Jews from the practice of polygamy. The Mosaic law, by "its many enactments, tended to discourage, and finally to abolish polygamy. By degrees monogamy gained a strong foothold among the people, and marriage was regarded as a sacred Covenant made before God Prov. 2: 17; Mal. 2: 14; Hos. 2: 20). Hence marriage is often used by the prophets as a true emblem of the relation between Jehovah and Israel." *Schaff Hersoff Encyclopadia of Religious Knowledge*. One of the best of Jewish authorities, E. W. Edersheim, as quoted by Er. J. J. Lucas of India says, "After the Exile it (polygamy) was a thing unknown among the Jews." *Law and Polity of the Jews*, page 101. Dr. Warfield of Princeton, quoted by Dr. J. J. Lucas, says, "Polygamy was not tolerated under Roman laws. It does not appear to have been common among the Jews of the time. It was not a Greek custom."

W. M. BAIRD.

EDITORIAL DEPARTMENT.**REMINISCENCES OF JULY 23, 1894.**

IT is not the purpose of this article to write a history of this day, but rather to recall a few of the minor happenings. The day dawned as many, since the arrival of the Japanese troops, had dawned. The farmer with rice, beans, barley and fruit was on his way to the early market. The slaves, servants and humble poor with basket in hand or laid across the shoulder were about to go out to make the purchases for the day. Unusual activity among the soldiers was observed. They were not only marching in and out the South gate as they had done for the past month or more, but were seen going toward the Royal Palace. For several days before this, alarming reports of Japan's ultimatum and that decisive measures were about to be taken were extensively circulated. What that ultimatum was or what steps of a decisive character Japan was about to take, the common people could only guess and that very vaguely. When the Japanese soldiers were seen marching towards the Palace, the Koreans surmised what was going to happen and the way-cry, a long drawn whoop, was raised in various parts of the city.

I did not hear this way-cry. But a few moments later there was a sharp knock at the front door. A Korean, half scared to death, announced: "The war has begun! The war has begun!" It was now a few minutes past five. A few moments later I was on the top of the Pai Chai school hill where a few excited Koreans had already gathered in answer to the war-cry. The West gate was crowded with Japanese soldiers looking across the school campus in the direction of the Palace. On the city wall back of the Ewa school there is quite an elevation. Here sentries were posted. They frightened the school girls nearly to death as the little things did not know for whose special benefit and for what purpose these soldiers were gathered on

the wall. There is deep silence on all sides. Bang! sharp and clear is heard from the Palace. "Ei-ko! Ei-ko!" is the suppressed response from not only the few Koreans around me, but from thousands in the city. Bang! bang! are heard again at short intervals and with every sound the Korean's heart sank perceptibly.

My good friend, Mr. Hulbert, always prolific in resources, appeared on the scene and was ready to affirm or "guarantee," that the discharge of musketry was intended to drive away the demons that had disturbed Her Majesty's peace by giving her neuralgia. This seemed plausible, but not conclusive either to me or to the Koreans near me.

The firing between the Japanese and Korean soldiers became quite general and the city was thrown into great excitement. All business and traffic ceased and every body, from the highest "general" in the Korean army to the farmer just in from the country with a new load of green musk-melons, every-body dropped every thing and sought the nearest place of real or supposed safety. The few remaining Chinese made for the English Consulate; Generals, Brigadiers and Majors, sought the friendly protection of the Stars and Stripes; "scribes" in foreign employ and Pharisees in no employ or service whatever entered the first open gate they came to that gave them entrance.

The flight from the Palace was as precipitate as it was disgraceful. Yangbans of such exalted rank, once so inflated with their self-importance that they could hardly persuade themselves to treat their equals with civility or to mingle with them, now seized the rack—*jiggy*—of the first coolie that happened to be in their way and as bearers of the filth and offscouring of Korea, they sought egress from the Palace and fled to the country or skulked in some dark hole in the city. The wail, the howl, the crocodile tears of these mighty ones was as repulsive to the foreigner as they were disgraceful to the Koreans themselves.

My neighbors had more than once informed me, previous to this day, that "when the war came" they would come to see me—for the love they bore me, I suppose. One of these, a man of great bluster but thoroughly good natured, came this morning in great mental agony, if the wry face stood for any internal agitation, scraped, bowed, rubbed his hands and said, "Honored Sir, what in the world is your humble servant to do?" "Squat right down here between these two walls and don't stir" was the only advice available, as I did not want him in my house. The front gate to the school grounds was bolted but that did not keep the crowd from getting in as long as the drain was not barricaded and the fence could be climbed.

From the school hill, by the aid of a field-glass, I could see the hill to the west of the Palace covered with fugitives. This while the firing was going on. There was nothing remarkable in this, on the contrary it was quite natural that those nearest the firing should do what was done everywhere else—try their best to get as much space between them and danger as possible. But it seemed strange to see men in dark clothing, doubtless Korean soldiers, the farthest up the steep and rugged hillsides.

Coming down from the school hill, a few minutes after the firing had ceased, Dr. Scranton called out to me, "I have a war-patient." It seemed to me impossible the remark could have reference to any thing other than to a mishap to one of the neighbors who sought safety in his compound. I was therefore not interested specially in this new trophy of my colleague's but later I found that a Korean brave had received a wound in the back, where, by the way, all or nearly all Koreans that came under foreign treatment seemed to have been wounded, and that he made the distance between his post at the Palace and the Si Pyeng Won in Chong Dong in an incredibly short time. Possibly he commenced to run when the firing began, feeling sure he would need medical attention, and one of those bullets heard by the English guards over-took him on the way. If I remember correctly he lost his uniform in his efforts to make the hospital.

My friend, the carpenter, a man more skilled in making mud walls than in trusting them in times of danger like the present, sent me a despatch by a trusted coolie asking advice about sending his family to the country. As I knew he wanted to have a good excuse for going to the country himself and that, if advised to remain in the city, he would be sure to move in on me, I promptly and earnestly recommended him to break for the bush which advice he followed with more readiness than some other I had had occasion to give him in days gone by.

A man in my employ was found in the street with his soldier's hat and blouse on. He came back without them. "How did you come to lose them?" "Why a Japanese soldier, whom I had the misfortune to meet on the street, told me to give them to him. Take any thing you want, only do not kill me."

We breakfasted; then, acting under the advice of the U. S. Minister, raised the American flag on our premises to silently notify the Japanese soldiers and the Korean mob, should it get loose, that American interests were here that would receive the protection of their government. This done, several of us sat down to counsel together. When we had compared views we found we knew as much of what was going to be done as we did

before the conference—nothing. Such a state of mental uncertainty may be ideal for the Buddhist whose ambition is to be equally balanced between life and death, neither dead nor yet living, neither active nor inactive—but it was not for us.

No one could tell how the Japanese were going to conduct this war, whether according to "civilized" methods or according to true Asiatic methods. Returning from our "council fire," I suggested to our lamented Dr. Hall to take a walk through the city. "Will it be safe and wise?" was his cautious reply. We started. At the West Gate we found a strong guard. Here we felt the street and went up on the city wall. No challenge. We unconsciously straightened up a little. We came to the South Gate. This likewise had a heavy guard. Cavalrymen were met here. The few Koreans in this busy street were all making for the gate. Trade in every thing except in musk-melons was suspended. Loads of these were brought in for the early market, dumped anywhere on the streets when the firing began and safety sought in flight. The ubiquitous boy and enterprising local dealer gathered them up and retailed them, war or no war. I doubt not Koreans suffered more real pain from the effects of these green musk-melons than they did from Japanese bullets.

At Sang Dong we raised the stars and stripes over our hospital property which probably inspired the Koreans with a feeling of as much security as it did to us, and we then went on. The Chinese Consulate was closed but not looted. Every few rods sentinels guarded the street.

At Chong No from the central drain to the intersection of the South Gate and East Gate streets a large force of Japanese infantry and cavalry was stationed. Koreans were rigidly excluded here. We offered to enter, were challenged, but immediately Jupiter, whoever he was, nodded; we entered and, as we expected, passed through unmolested.

We did not go up to the Palace, being fully persuaded, no matter on what evidence, from a distance of several hundred rods that the Japanese had not only seized the person of His Majesty the King but the whole city as well. We did not know but our presence might be an embarrassment to either or to both parties and therefore left the honors of being the first foreigners to enter the Palace after its capture to the King's adviser, C. R. Greathouse.

By the time we reached the New West gate, it commenced to rain in torrents. The stream of fugitives increased. A bundle of clothing on the mother's head, a child on her back, one at her side and the father following with a heavy load on

his back. The young, the old, the weak, the strong, the high, the low helped to swell the steady stream that for days afterwards poured out through the seven gates of the city.

At Dr. Underwood's front gate we met Mr. Junkin coming in with his family from his home outside the South Gate. He reported he had just found out that he had about two hundred neighbors who were on the point of taking quarters with him for an indefinite period of time.

In the evening, I met an old woman in front of the German Consulate. She was in great distress; walking up and down the street folding her hands over her head and looking upwards she exclaimed, "Lord of Heaven, let it not be so! let it not be so!" Her grandson was wounded in the afternoon when the barracks in the eastern part of the city were taken. She feared he would never return home again. Therefore she offered this prayer. The young man died that night.

The Seoul-Wi Ju railroad.—It may be set down on the credit side of Korea's account that a railroad is to be built between Seoul and Wi Ju by a French syndicate. The contract was signed on the third of July. The name of the company or syndicate is the Five-Lille Co. The work is to commence as soon as the survey can be made and is to be completed in twelve years. The general terms of the contract in other particulars are the same as those between the government and the American syndicate which is to build the Seoul-Chemulpo road. That means that Korean labor will be used as largely as possible, that the government gives the whole site of the road-bed but no mining or other concessions, and that in fifteen years or at the expiration of any subsequent ten years the government shall have the option of purchasing from the syndicate. We wish there had been in both these contracts some provision for assessment of the value of these roads when the time comes for the government to purchase but that is a good ways ahead now and the advantages to be reaped by the government meanwhile will be so tangible that she perhaps can afford to be liberal in the terms of contract.

Those who look at Korea merely as she is to-day may wonder how such a road will be made to pay. The through traffic from Wi Ju to Seoul is of course little or nothing. Pyeng Yang is still a closed mouth, and the people of that place get goods largely across country from Wonsan. It seems than that this road will succeed through what Korea is going to be and not what she is.

In the first place it will surely mean the opening of Pyeng

Yang and it is difficult to estimate the effect of this move. The northern people are exceptionally energetic and business-like and it would mean more than the opening of any two ports in the south. There are, to be sure, vast capabilities in the south along the line of rice culture and exportation, and as Japan becomes more and more a manufacturing people the rice fields of southern Korea will be drawn upon to a greater extent, but while the south is thickly populated and the cultivable land is mostly utilized it is not so in the north. There we find a great variety of possibilities as yet unrealized. A railroad in the south would give an outlet to present products but in the north it would mean the opening up of resources as yet untouched. Coal, gold and lumber are as yet practically virgin soil and the building of this road will give an impulse to the exploitation of these fields and the north will vie with the south for the honor of being called the treasure house of Korea. Then the possibilities of wheat culture, fruit culture, sheep and cattle raising and other kindred industries will draw people northward and the railroad will thus be both the cause of good things and their effect. It will not be what we would call a terminal road. That is, it will not depend on its termini for its trade but it will be a distributor from P'yeng Yang as a center, opening up a vast and productive territory.

CORRESPONDENCE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

THE DIAMOND MOUNTAINS.

A correspondent in your May issue is in trouble about the name of the Diamond Mountains. Misled by the similarity in sound he had first thought that *Kum-Fang* meant gold river, and he even contends that he would have been as near right in using that name for the mountains as the accepted one. Subsequently, on having discovered that 金剛石 is the rendering of Jasper in the Chinese translation of the Bible, he concludes without further ado "that foreigners in Corea are misnaming the Jasper

mountain," and demands that the wrong should be righted. To clinch the matter he adduces that "jasper is a kind of quartz, and everybody knows that the so-called 'Diamond Mountain' is noted for quartz."

The characters 金剛石 mean diamond, and nothing else. If they have been used to signify jasper, the translators have either made a mistake or have used the term figuratively. The correct and only rendering of *Kum-k'ang-san* 金剛山 is Diamond Mountains.

These mountains doubtless owe their name to the Buddhist devotees who have chosen them as their abode. Diamond is one of the favourite appellations in Buddhistic lore, e. g., 金剛杵 the Diamond Sutra, 金剛經 a Buddhist symbol of the efficacy of prayer, and 金剛力士 one of the names for Indra. A popular legend assigns to these mountains the honour of having been the birthplace of one of the seven Diamond Buddhas, and hence the name.

OMEGA.

THE ELLA THING MEMORIAL MISSION.

The following account of the origin of the Baptist Mission in Korea has been furnished us by the Rev. E. C. Pauling, senior member of that mission. It is very interesting and shows how God uses people and means for the advancement of His kingdom. The members of this mission besides Mr. and Mrs. Pauling are Miss Amanda Gardeline, Frederick W. Stedman and Miss Arma Ellmer under appointment. The mission is located in the northwestern part of Seoul. This, however, is only temporary as the intention is, we understand, to devote most of their time to direct work in the country.

Those reading the above title may naturally ask who was Ella Thing and how did it come about that our mission in Korea bears her name. This question we shall briefly answer.

Miss Ella Thing was the only daughter of Mr. S. B. Thing of Boston. Mr. Thing is a deacon in the late Dr. A. J. Gordon's church; a devoted Christian and successful business man. When Mr. Thing's daughter, Ella, saw that God had laid his hand upon her and that she probably would not be permitted to serve her master long on this earth, she called her father to her and asked what her earthly portion should be if she should live to use it.

Mr. Thing told her frankly what he had purposed to do for her. She then asked, "will you not please use this money to send the gospel to those who know not Christ?" No request could have come nearer Mr. Thing's own wishes. Then and there Ella Thing's fortune was consecrated to God; nor could she have found a better steward of her money than her own father.

Mr. Thing contains in himself both the wisdom of the business man and the true devotion of a Christian. From that day he looked upon himself not as the possessor but the administrator of his estate. The question now before him was into what channels he should put the money that it might accomplish the end to which it was consecrated.

He had already given much into the regular missionary channels, some offerings amounting to thousands of dollars, but to give it all into the hands of others where, as soon as he signed the check for the money, he lost entire sight of it, seemed to him to be rather a shifting of responsibility.

God who had prepared the means was also preparing a channel to convey it. This channel was found in Dr. Gordon's Missionary Training School.

Here was a band of consecrated young people many of whom felt called to the foreign field. The students had been going out under the various missionary boards, but those most interested in the school felt the time had come to send out their own students. Mr. Thing had also become one of the main supports of the school. Only one step remained; to organize the board, decide on a field and send out the missionaries.

As Mr. Thing is a business man and not a missionary organizer or leader he very wisely looked to his Pastor, Dr. Gordon, for advice and leadership. Hence, it was at the call of Dr. Gordon that the first committee was called together and the first two missionaries were appointed.

Since Dr. Gordon's death a board has been formed and three more missionaries have been appointed, two of whom are on the field and the third expected daily. More will be appointed soon. One or two may reach the field this fall.

As yet, only one station has been opened. From this point the gospel is going out in various ways; by means of tracts, of personal visitation, preaching on the streets thro' those who visit the mission. Thus far, only one has been baptized. Others have asked for baptism but have been refused. As it is our purpose to carry on our mission work in the south we are not planning to open new stations in Seoul.

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LITERARY DEPARTMENT.

In "Woman's Department" in the June JAPAN EVANGELIST in an interesting article on "The Responsibility of Japanese Women in Leading and Civilizing Asia," "When we think of the future work of Japan for other Asiatic nations in leading and guiding, we realize that our responsibility is very great, and at the same time the calling of our sisters is no less great.

"It is our country's duty and that of no other, to lead and educate our uncivilized neighbors, Korea, China, India, Anam, Siam and Burma; because not only has God given this mission to our country, but Japan is best fitted for this work.

It is a talent peculiar to the Japanese to assimilate the new with the old, and by so doing advance themselves, while other people lack in this tack.

"Japan has shored up the civilization of Korea, India and China, which were early brought in. As for the character of the people, they are clever, chivalric and daring.

"The great mission of our women will be to lead and educate their sisters in those Asiatic countries where women are still shut up in their homes, ill-treated and uncared for. In leading them, each new step must be slowly and carefully taken, for precipitancy could easily involve them in greater misfortune. Those secluded women should not be allowed at once to mingle with men in society. For the education of these Asiatic sisters our women are far better fitted than men, and surely there will be great success if they devote themselves earnestly to the work."

NOTES AND COMMENTS.

His Excellency Yi Pom Chin, recently appointed to represent Korea at Washington, U. S. has departed for his post.

Mr. Uchida the retiring Japanese Consul-General and Mrs. Uchida gave an "at home" on July 11th and it proved to be a very pleasant gathering. Mr. and Mrs. Uchida leave many friends in Seoul.

We note the arrival in Seoul of the new Japanese Minister, Mr. Hara and we read with pleasure his statement in regard to the attitude of Japanese merchants toward Korean citizens as reported in the *Independent*.

The rainy season began about the 10th of June and lasted over a month. This is unusually early. Nothing conservative about the rains, whatever may be said about our politicians.

On the 9th inst. Mrs. M. F. Scranton accompanied her son, the Rev. W. B. Scranton, on a visit to Pyeng Yang. Mrs. Hall was the first lady of the Methodist Mission to visit and open work in that city. This was in the spring of 1894.

Quite a number of ante bellum (and *anti* as well) statesmen are back again in the city and at Court. One of them is reported to have said that he spent "seven years in the country while the Kaiwha (civilization) nonsense was on." From this we infer he now regards it safe to return without any danger of becoming "civilized."

We learn from the *Rising Sun* of Nagasaki that two small schooners flying the Russian flag were engaged in whaling off the eastern coast of Korea. "By systematically working along the Korean coast in this way a very large number of whales have been captured during the past few months. One schooner in only one week got no fewer than ten whales, including one eighty-six feet long.

Prior to 400 years ago, the sons of concubines had equal rights with the sons of wives. Therefore wives who did not love their husbands often killed them and became concubines of other men. One day the Prime Minister Whang Whi, a very wise and gentle official, on his way to the Palace, passed a very poor hut from which he heard the sound of wailing proceed. The sounds were so very loud that the Minister's attention was attracted and a lighting from his chair he entered the house and asked the cause of the noise. "My husband has suddenly died in his bed" the woman replied, "What did he die of?" "I do not know. He was well when he lay down but now he is dead."

Removing the covering he examined the man and found three needles sticking out of his navel. He said nothing but reported the matter to the king. The woman was then arrested and executed and a law was promulgated debarring the sons of concubines from holding office. The result was that thereafter no widow however young would marry a second time.

Seoul may well be proud of the substantial brick business blocks that guard the eastern end of Legation Street. They are more substantial than appears above ground, having concrete foundations sixteen to twenty feet deep. Already apartments in these blocks have been rented by a Banking Co., a Grocery Co. and a Dry goods and Notion Store. The upper rooms are very